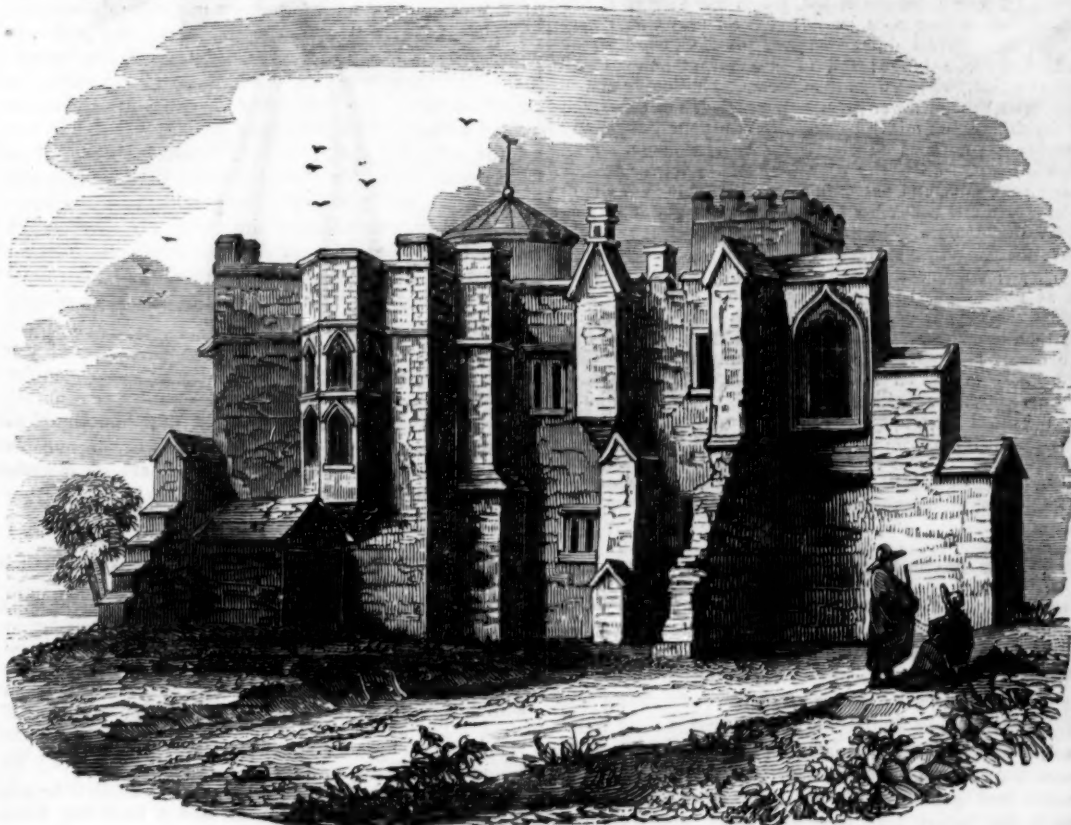




QUEEN ELIZABETH; HER PROGRESSES AND PUBLIC PROCESSIONS. No. V.



WOODSTOCK CASTLE IN 1714.

CONFINEMENT OF THE PRINCESS ELIZABETH IN THE TOWER—HER REMOVAL TO WOODSTOCK.

IN our last paper upon this subject we related how, immediately upon the breaking out of Sir Thomas Wyatt's rebellion in February, 1554, the Princess Elizabeth was arrested in her house at Ashridge, by the orders of Queen Mary, and brought up to London with as much speed as was compatible with her delicate state of health. When the princess reached Whitehall, she was shut up a close prisoner, under the charge of the chamberlain and vice-chamberlain, without being permitted to hold communication with any one, for nearly a fortnight. On the Friday before Palm-Sunday, Gardiner, the Bishop of Winchester, and nineteen others of the council, came from the Queen, and charged her with being privy to Wyatt's conspiracy, alleging that she was concerned with the Carews, and other gentlemen in the west. The princess positively denied the accusation, and steadily asserted her innocence; but her visitors informed her that it was the Queen's will and pleasure that she should go to the Tower, while the matter underwent examination. Elizabeth was terrified at the idea of being sent to so "notorious and doleful a place;" she again asserted her innocence, and desired the councillors to intercede with her sister on her behalf.

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But they assured her that there was no remedy, and departed.

About an hour afterwards, the Lord Treasurer, the Bishop of Winchester, the Lord Steward, and the Earl of Sussex, entered with a guard, and removed all the servants of Elizabeth, substituting others of the Queen's; and there were stationed "an hundred of Northern soldiers in white coats, watching and warding about the garden all that night; a great fire being made in the midst of the hall, and two certain lords watching there also, with their band and company."

Upon Saturday following, (says Holinshed, that is on the next day,) two lords of the council, (the one was the Earl of Sussex, the other shall be nameless,) came and certified her grace that forthwith she must go unto the Tower, the barge being prepared for her, and the tide now ready which tarrieth for nobody. In heavy mood, her Grace requested the lords that she might tarry another tide, trusting that the next would be better and more comfortable. But one of the lords replied that neither tide nor time was to be delayed. And when her Grace requested that she might be suffered to write to the Queen's Majesty, he answered that he durst not permit that: adding, that in his judgment, it would rather hurt than profit her Grace in so doing. But the other lord, more courteous and favourable, (who was the Earl of Sussex,) kneeling down, said she should have liberty to write, and as a true man, he

would deliver it to the Queen's Highness, and bring an answer of the same whatsoever came thereof. Whereupon she wrote the following letter:—

To the Queen.

If any ever did try this olde saynge, that a kinge's worde was more than another man's othe, I most humbly beseeche your Majesty to verifie it in me, and to remember your last promise and my last demande, that I be not condemned without answer and due profe; wiche it seems that now I am, for that without cause provid I am by your Counsel frome you commanded to go unto the Tower; a place more wanted for a false traitor than a true subject. Wiche, thogh I knowe I deserve it not, yet in the face of al this realme aperes that it is provid; wiche I pray God I may dy the shamefullist dethe that over any died, afore I may mene any suche thinge; and to this present hower I protest afor God, (who shal jage my trueth whatsoever malice shal devis,) that I never practised, consiled, nor consented to any thinge that might be prejudicial to your Person any way, or daungerous to the State by any mene. And therfor I humbly beseeche your Majestie to let me answer afore your selfe, and not suffer me to trust to your Counselors; yea and that afore I go to the Tower, if it be possible; if not afore I be further condemned. Howbeit, I trust assuredly, your Highnes wyl give me leve to do it afor I go; for that thus shamfully I may not be cried out on as now I shal be; yea, and without cause. Let consiens move your Highness to take some better way with me than to make me be condemned in al men's sight afor my desert knownen. Also I most humbly beseeche your Highness to pardon this my boldnes, wiche innocency procures me to do together with hope of your natural kindnes: wiche I trust wyl not se me cast away without desert; wiche what it is I wolde desire no more of God but that you truly knowe. Wiche thinge I thinke and beleve you shal never by report knowe, unless by yourselve you here. I have harde in my time of many cast away, for want of comminge to the presens of their Prince; and in late days I harde my Lorde of Sommerset say, that if his brother had bine sufferd to speke with him he had never sufferd; but the perswasions wer made to him so gret that he was broght in belefe that he could not live safely if the Admiral lived; and that made him give his consent to his dethe. Thogh these parsons are not to be compared to your Majestie, yet I pray God, as ivel perswasions perswade not one sistar again the other; and al for that the have harde false report and not harkene to the trueth knowin. Therfor ons again kniling with humbleness of my hart, because I am not sufferd to bow the knees of my body, I humbly crave to speke with your Highthis: wiche I wolde not be so bold to desier if I knewe not my self most clere as I knowe my selfe most tru. And as for the traitor Wiat, he might paravantur writ me a letter; but on my faith I never received any from him. And as for the copie of my letter sent to the Frenche kinge, I pray God confounde me eternally if ever I sent him worde, message, token, or letter by any menes; and to this my truith I will stande in to my dethe.

Your Highnes most faithful subject  
that hathe bien from the begin-  
ninge and wylbe to my ende,  
ELIZABETH.

I humbly crave but only one  
worde of answer from your selfe.

The princess was taken to the Tower on the following day. As that happened to be Palm Sunday, an order was issued throughout London, with the view of enabling her removal to be effected with more privacy, that every one should keep his church and carry his palm. Besides the two lords and the guards, there went with her three of the queen's gentlewomen, three of her own, her gentleman usher, and two grooms of her chamber. In passing London Bridge the whole party narrowly escaped with their lives, in consequence of the great fall of the water. On reaching the Tower the barge was directed to the dismal entrance, known by the name of the Traitor's Gate. Elizabeth felt strongly the indignity thus put upon her, and would have refused to land, but that one of the lords, whose name Holinshed has withheld, plainly told her that she should not choose. It rained at the

time, and the same lord offered her his cloak, but, "putting it back with her hand with a good dash," she stepped forth, and as she set her foot upon the stair exclaimed, "Here landeth as true a subject, being a prisoner, as ever landed at these stairs, and before thee, O God, I speak it, having none other friend than thee."

On entering within the building, she expressed her surprise at finding the guards and warders drawn out in order; and being informed that it was the custom on the reception of prisoners, she desired that if it were so, for her cause they might be dismissed; "whereat the poor men kneeled down, and with one voice prayed God to preserve her, for which, on the next day they were all discharged." Proceeding a short distance she sat down on a stone and there rested herself. The lieutenant pressed her to rise out of the rain, but she answered, "Better sit here than in a worse place, for God knoweth whither you will bring me;" and turning to her gentleman usher, who was weeping, she rebuked him, saying, "You ought rather to comfort than dismay me, especially for that I know my truth to be such, that no man shall have cause to weep for my sake." She then arose and was conducted to her prison.

Elizabeth's imprisonment in the Tower was of the most rigorous description. After she had been for some time closely confined, permission was granted, through the intercession of Lord Chandos, the lieutenant of the Tower, for her to walk in the queen's lodgings, in the presence, however, of the constable, the lieutenant, and three of the queen's ladies, and on condition that the windows should be shut. She was then indulged with walking in the queen's garden, for the sake of fresh air, but the shutters of all the windows which looked towards the garden were ordered to be kept close.

About the end of May Elizabeth was removed from the Tower, under the command of Sir Henry Bedingfield and Lord Williams of Thame, to the royal manor or palace at Woodstock. "The xx daye of May," says an old chronicle, "my lady Elizabeth, the queene's sister, came out of the Tower, and toke her barge at the lower wharffe, and so to Richmond, and from thens unto Wyndesor, and so to Wodstoke." It was at Richmond that the princess rested the first night of her journey; she was there watched carefully by the soldiers, her own private attendants being prevented from having access to her. These measures of severity led the princess to suppose, that orders had been given to put her to death privately, when she called her servants together to take leave, she desired them to pray for her, "For this night," she added, "I think I must die." The servants broke into tears and lamentations, and the gentleman usher went down to the Lord Williams in the court, desiring him unfeignedly to show whether his lady and mistress that night were in danger of death, whereby himself and fellows might take such part as God would appoint. "Marry, God forbid," exclaimed Lord Williams, "that any such wickedness should be intended, which rather than it should be wrought, I and my men will die at her feet." On the second day she reached Windsor, where she was lodged in the dean's house, near St. George's Collegiate Chapel. She then passed to Lord Williams's seat at Ricot, in Oxfordshire, where she was "verie princelie entertained, both of knights and ladies."

On arriving at Woodstock Elizabeth was lodged in the gatehouse of the palace, in an apartment which remained complete in the early part of the last century, with its original arched roof of Irish oak, curiously carved, and painted blue, with sprinklings

of gold ornaments, and which to the last retained the name of its illustrious captive. Holinshed mentions three lines which the princess wrote with a diamond on the glass of her window:—

Much suspected by me,  
Nothing proved can be,  
Quoth ELIZABETH, prisoner.

The German, Hentzner, who travelled in England in 1598, has recorded a sonnet, written by her with a piece of charcoal on a window-shutter, to the following effect:—

O, Fortune! how thy restless wavering state,  
Hath fraught with cares my troubled wit!  
Witness this present prison, whither fate  
Hath borne me, and the joys I quit.  
Thou causedest the guilty to be loosed  
From bands, wherewith are innocents enclosed;  
Causing the guiltless to be strait reserved,  
And freeing those that death had well deserved;  
But by her envy can be nothing wrought,  
So God send to my foes all they have thought.

A.D. MDLV. ELIZABETH, PRISONER.

In the Bodleian Library there is an English translation of St. Paul's Epistles, printed in the black letter, which the Princess Elizabeth used during her confinement at Woodstock; and on a blank leaf is the following paragraph, written with her own hand, and in the style characteristic of the age:—"I walke many times into the pleasant fieldes of the Holye Scriptures, where I plucke up the goodliesome herbs of sentences by pruning, eat them by reading, chawe them by musing, and laie them up at length in the hie seate of memorie by gathering them together; that so having tasted the sweetness I maye the lesse perceave the bitterness of this miserable life." The covers of this book are of black silk, and the princess had amused herself with curiously working, or embossing, various devices and Latin inscriptions in gold twist.

Elizabeth was strictly guarded during her stay at Woodstock, though she was sometimes allowed to walk in the gardens of the palace. In this situation it is "no marvell," to use the words of Holinshed, "if the hearing upon a time out of her garden at Woodstocke, a certain milkmaide singing pleasantlie, wished herself to be a milkmaide as she was, saying that her case was better and life merrier." A fire broke out during the princess's imprisonment in the room under her room; it was promptly extinguished, and seems to have been the result of accident.

At a very early period Woodstock was a royal residence, and as late as the reign of Charles the First, all our kings were in the habit of occasionally taking up their abode here. The palace, or manor-house, was besieged by the Parliamentarians in the grand rebellion; and after being stoutly defended for some time by an officer of great skill and devoted loyalty, it sustained much damage, and was surrendered by commissioners from the king. In 1649 commissioners were assembled here by order of the Rump Parliament, for the purpose of surveying the royal property. They made the king's bedchamber their kitchen, the council-hall they converted into a brewhouse, and in the dining-room they collected, for the use of their fires, logs sawn from a noble tree, which had long flourished in the park under the name of the *King's Oak*.

But their triumph was soon interrupted by circumstances which filled that credulous age with wonder, and afforded an apt subject of laughter to the era which succeeded. Frightful noises assailed their ears in the night; dreadful phantasms glided before their eyes; nor were their sight and hearing alone rendered subject to terrific visitations; many round blows were given; their bed-clothes were torn in fragments, and sundry noxious ingredients were discharged on their amazed foreheads. The populace digni-

fied the nocturnal operator with the name of the *Just Devil of Woodstock*. It afterwards appeared that the whole was contrived by the ingenuity of an adroit and humorous royalist, named *Joe Collins*, who had procured the situation of secretary to the commissioners, for the purpose of imposing on their credulity. When the jest was discovered, Collins was styled the *Merry Devil of Woodstock*.

The furniture was soon afterwards sold, and the buildings portioned by Cromwell or his agents, among three persons. Two of these about 1652, pulled down their portions for the sake of the stone; the portion of the third, which consisted of the gatehouse in which the Princess Elizabeth was imprisoned, and some adjoining ruinous buildings was left standing. At a subsequent period this gatehouse was converted into a dwelling, by John Lord Lovelace, who was captain of the band of pensioners to William the Third; and here that nobleman resided for many years. The adjoining ruins were standing sometime afterwards; and there were persons living towards the close of the last century, who could remember a noble porch and some walls of the hall, the walls and magnificent windows of the chapel, several turrets at proper distances, and who could trace out many of the apartments. While Blenheim palace was building, Sir John Vanbrugh laid out 2000*l.* in keeping up the ruins of Woodstock. But the Lord Treasurer Godolphin afterwards observing to Sarah the Duchess of Marlborough, that a pile of ruins in the front of so fine a seat was an unseemly object, all the old buildings, including the Princess Elizabeth's gatehouse, were entirely demolished and removed. Our engraving contains a view of the "Princess Elizabeth's Chamber," and its adjoining ruins, originally taken in 1714, a few years before their destruction.

#### CONNEXION BETWEEN THE SOUL AND BODY.

SCARCELY can I conceive even to myself, this union between my body and my soul. How is it that I bear upon me the stamp of the Divinity, and that at the same time I grovel in the dust? Is my body in health, it wars against me. Is it sick, I languish with it in sympathy. It is at once a companion that I love, and an enemy that I dread. It is a prison, that frightens me, a partner with whom I dwell. If I weaken it by excess, I become incapable of anything noble; if I indulge it, or treat it with too much consideration, it revolts, and my slave escapes me. It fastens me to the earth by ties I cannot break; and prevents me from taking my upward flight to God for which end alone I was created. It is an enemy that I love, a treacherous friend whom it is my duty to distrust. To fear and yet to love! At once what union and what discord! For what end, with what secret motive, is it that man has been thus organized? Is it not that God has seen it fit by this means to humble our pride, which may otherwise have carried us to the height of disdaining even our Creator, in the thought that being derived from the same fount of being, we might be permitted to regard ourselves as on terms of equality with Him? It is then to recall us incessantly to the sense of our entire dependence on him, that God has reduced our bodies to this state of frailty, which exposes it to perpetual combats; balancing our nobleness by our baseness; holding us in suspense between death and immortality, according to the affection which inclines us to the body or the soul; so that, if the excellences of our souls should inspire us with pride, the imperfections inseparable from our bodies may bring us back to humility.—St. GREGORY; *Book of the Fathers*.



## ILLUSTRATIONS OF THE BIBLE FROM THE MONUMENTS OF ANTIQUITY.

## No. XII.

## THE EXODUS.

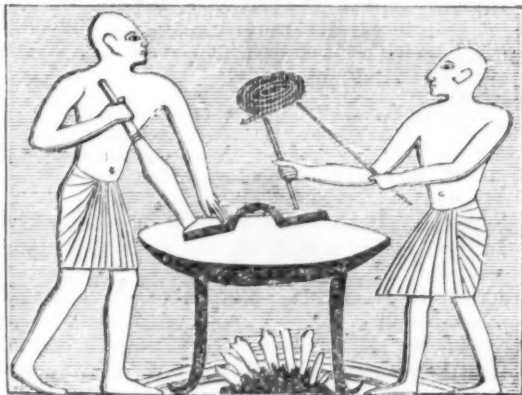
THE destruction of all the firstborn of Egypt was so fearful a visitation, that the wicked Pharaoh no longer dared to brave the rightful anger of the Omnipotent, and he gave a reluctant consent to the departure of the children of Israel. There are some circumstances in the account of the preparations which the chosen people made for their perilous journey requiring a brief comment, and we shall therefore make an extract from the sacred narrative.

And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that *was* in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for *there was* not a house where *there was* not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men. And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required.* (Exodus xii. 29—36.)

In this passage we must first remark that the destruction of the firstborn took place at a time when the Egyptians were buried in sleep, for it appears from the monuments that they went early to repose, at least we can discover no representations of lamps or candles, nor are fragments of lamps among the articles of Egyptian pottery, discovered in the ruins of their cities in anything like the abundance in which they are found at Herculaneum and Pompeii. This must have added awfully to the terrors of the miracle, and it is no wonder that Pharaoh in the midst of darkness, desolation, and death, should have hurried away those whom he regarded as the source of so fearful a visitation.

It is mentioned that among the sufferers was "the firstborn of the captive in the dungeon;" although there is no distinct representation of a prison on any of the Egyptian monuments which have been yet discovered, there can be doubt that women and children shared the captivity of their husbands and fathers; we find them driven like herds of cattle to the slave-market, led as memorials of victory in triumphal processions, and forced to bear a part in the onerous labours imposed upon slaves. In the East at the present day, women and children continue subject to the calamities of war; in the revolutions of Persia, during the last century, many ladies of exalted rank might say in the sad words of the prophet, "They that did feed delicately are desolate in the streets: they that were brought up in scarlet embrace dunghills." (Lam. iv. 5.) There is no improbability therefore in the statement of the tenth plague having aggravated the miseries even of the prison-house, and swept away the firstborn of the captive, as well as the firstborn of the king. And as we have shown in preceding sections of this series, that the reigning Pharaoh was most probably a foreign intruder, it is not difficult to believe that the amount of captives in the Egyptian dungeons must have been very considerable.

So great was the anxiety of the Egyptians to get rid of the Israelites, that they would not permit them to bake their provisions, but compelled them to take the dough in their kneadingtroughs. We have shown in a former section, that baked meats and confectionary constituted the greater part of the food of the Egyptian people, and consequently the kneadingtrough was an important article of furniture. It was probably made of metal, like that depicted in the accompanying engraving, and could be applied to a variety of useful purposes. In the present instance



CONFECTIONERS PREPARING SWEETMEATS.

the two figures are engaged in the manufacture of piped sweetmeats, not unlike macaroni both in shape and consistency, which is at the present day a favourite luxury with the natives of Hindústan. It seems probable that the preparation of these and similar sweetmeats, was one of the tasks imposed upon the Hebrews during their bondage in Egypt; for we learn from the book of Samuel, that the preparation of these confections was looked upon as a degrading toil, and among the evils which the prophet predicts to the people from their determination to elect a king, we find this circumstance put very prominently forward. "And he will take your daughters to be confectionaries, and to be cooks, and to be bakers." (1 Sam. viii. 13.)

Our translation states that the Hebrews *borrowed* jewels of silver, and jewels of gold, from the Egyptians, by the direction of Moses, and thus seems to cast an imputation of dishonesty on the transaction which is far from being warranted by the original text. In the first place, the verb *shaal* signifies not to borrow, but to demand, and secondly, the word *kelím* signifies not jewels, but vessels or implements. The plain meaning of the passage then is, that the Israelites demanded payment of the wages due to them for their labours, and as these were considerable, the amount paid must have exhausted the immediate resources of the Egyptians. There is nothing that more excites astonishment in viewing the monuments, than the vast amount of gold and silver plate displayed on the sideboards and in the palaces of the Egyptians, and it is not improbable that before the use of coinage became common, such vases were sometimes employed as a medium of exchange. But the monuments suggest to us another meaning of the word *kelím*; they show us that the Egyptians in the early ages used ring-money, that is, bullion made up in the shape of annulets like the bangles worn by the Hindús, which are frequently used for money in India. Indeed, in consequence of bullion circulating in this shape, we find that balances were erected for weighing money, and assay-masters appointed to determine the purity of the vessel in all the principal market-places. And this custom prevailed in

Judea so late as the time of the prophet Jeremiah, for we find him recording the circumstances of a remarkable bargain and sale.



ANCIENT EGYPTIAN BALANCE.

Hanameel, mine uncle's son, came to me in the court of the prison, according to the word of the Lord, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the work of the Lord. And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver. And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances. (Jeremiah xxxii. 8—10.)

Bangles, or ring-money, are still employed as a medium of exchange in India and the interior of Africa; very little attention is paid to the beauty of their manufacture, and hence they might well be called *kellin* by the sacred historians, for that word is properly applied to articles coarsely made for ordinary use, but never, we believe, to anything like ornamental work. It appears from what we have said, that the transaction which has so often furnished materials for revilings and objections, to those who "sit in the seat of the scornful," was a mere act of equity, a demand of what was justly due.

The passover was strictly a Hebrew institution, and we cannot expect to find any illustration of it, save very indirectly on the Egyptian monuments; we may, however, see that the directions given respecting the manner in which it was to be eaten, are directly the reverse of the habits which were adopted at meals in the valley of the Nile.

And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover. (Ex. xii. 11.)

The Egyptians were particularly formal at their dinners, which always commenced at noon, and a great variety of viands were displayed at their tables. So very formal were they at these entertainments, that we find dresses provided for the guests, a custom which had not fallen into disuse so late as the coming of Christ, as we learn from the parable of the marriage of the king's son.

And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he said unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away. (Matt. xxii. 11—13.)

There was no excuse for the disrespect shown,

as proper vestments were provided by the giver of the feast. But all the circumstances attending the eating of the Paschal Lamb, were designed to mark urgency and haste. Instead of being divided into joints, and served up with variety of cookery, it was to be roasted whole; its only accompaniment was to be bitter herbs, for it was not an entertainment of luxury, but an acknowledgment of deliverance from the most cruel servitude recorded in the annals of history.



BIRD'S-EYE VIEW OF AN EGYPTIAN TABLE.

The next circumstance to which our attention is directed, is the course pursued by the Israelites after their departure from Egypt.

And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: But God led the people about, through the way of the wilderness of the Red Sea; and the children of Israel went up harnessed out of the land of Egypt. And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you. (Gen. xiii. 19.)

The Philistines appear to have been a people of the same race as the Hyksos, by whose ravages we have already shown that the Egyptians were very severely harassed. During the period of their bondage, the Israelites had not been permitted to learn the use of weapons, they were, therefore, likely to be daunted if immediately brought into collision with the most warlike nation of antiquity. It was necessary that they should undergo a long course of preparation by their wanderings in the desert, that they might learn confidence in themselves and in their God.

Joseph's anxiety to have his bones buried in the sepulchre of his fathers, is a feeling common in most nations, but it was one likely to be greatly strengthened by a residence in Egypt, where kings looked upon their tombs as of greater importance than their palaces. We find from the monuments, that the Egyptians had family cemeteries, and that it was considered a great disgrace to be excluded from them; and to ensure that none but the worthy should be admitted there was a solemn judgment of the dead, through which ordeal even the king's corpse should pass before it received interment.

## RUSSIA. No. VIII.

## CEREMONIES OF THE GRECO-RUSSIAN CHURCH.

## FUNERAL RITES AND CEREMONIES.

THE calm sublimity, the deep and tender pathos, the chastened hopes, that pervade the beautiful and purely spiritual service of our national church, must have been deeply felt by all who have once followed to their long home the mortal remains of one beloved: and who is there that has not done so? and who is there, though he may have bent over the grave with tears, that has not quitted it with hope, for the time "a wiser and a better man," beneath the influence of its soothing promises? Far from repressing the tenderest emotions of our nature, it encourages, whilst it regulates, ennobles, and sanctifies them.

The whole of the Greco-Russian church-service for the burial of the dead is highly impressive, but at the same time much too exciting. They have a singular form, peculiar to themselves, of making known the death of a person. The individual sent round to the friends and relatives to convey the tidings, would, supposing the name of the deceased to be John, and that of his father James, announce it thus:—*Ivan Jakovitch vam jelaët dolgo jet*;—"John, the son of James, wishes you to live long," adding generally the family name of the individual.

The last struggle over, and the filmed eye closed by the hand of the nearest relative, the body, having first been washed, in accordance with the practice of ancient and modern times, is habited in its ordinary apparel, as is the practice of most countries on the Continent. The hands are crossed on the breast, and above them is laid a picture of the patron saint. If the individual had been in the service of the crown, the corpse is generally arrayed in full dress uniform. The priest is then summoned: after fumi-gating the apartment with incense, and blessing it by the aspersion of holy water, he reads a short formula: a few verses are then sung by the attendant choir, in a low impressive tone, and the service is then concluded with prayers for the soul of the deceased. It is generally the practice among the wealthier classes to retain a deacon or other inferior member of the ecclesiastical body, to read night and day selections from the Gospel, whilst the body remains in the house: this, however, is not ordained by the church.

Receiving intimation of the event, in the terms we have mentioned, the friends and relatives of the deceased throng to the house of death, to offer their condolence. The custom of paying a visit of this kind in mourning is not observed in Russia: indeed on entering the saloon the assemblage might almost be mistaken for one gathered on some ordinary occasion. The sombre attire, the quiet subdued tone of manners, the suppressed voice, the noiseless tread, are wanting. The rustling of silks, the jingling of spurs, the unstified laugh, the elevated tone of voice, are little in harmony with the solemnity of the occasion. The wreaths of fragrant incense that curl through the opened door of the adjoining room, the monotonous sound of the reader's voice as he recites the Gospels in low and hurried tones, the sob of the bereaved, heard perhaps at intervals of silence, alone tell that the hand of the spoiler has been there.

By turns the visitors are introduced into the apartment, where the body lies in state. The coffin, placed upon a trestle covered with crimson embroidered velvet, differs altogether in shape and ornament from those used in England, rather resembling the ancient sarcophagi, but accommodated in length to the human figure. It also stands in the same way upon four claws: these are generally plated or gilt. The cover-

ing is of crimson or pink velvet, or cloth, frequently sumptuously fringed with gold or silver: the lining is of white satin, and the head of the deceased rests upon a pillow of the same material. At the head and also at the feet are placed two enormous wax tapers, in massy silver or plated tripods. There formerly existed a practice of hiring mourners, or persons whose sole occupation it was to attend upon funerals,

To feign a woe they could not feel.

This repulsive custom, although not extinct, is nevertheless banished from the capitals, excepting among the more ignorant classes. The writer of this article has witnessed it repeatedly in the provinces, and once or twice in the ancient metropolis of Russia. Not only unauthorized by, but utterly at variance with, the form prescribed by the Greek church, it has in all probability been adopted in imitation of the customs of the Jews and Romans, among the latter of whom, as with the Russians, only women, called *præfice*, were employed.

According to the laws of Russia, the body must be deposited in the church, there to remain until the final ceremonies, which are as follows:—

The streets from the house to the church, and thence to the cemetery, through which the hearse passes, are strewn with sprigs of the aromatic juniper. First come ten or twelve torch-bearers, in long black cloaks, the collars and narrow capes of which are bound with white, and wearing round hats with enormous brims, eight or nine inches in width, that hang upon the shoulders and back, and flap over the face. Each bears a flambeau of resinous gum. As the interments invariably take place in the morning, in the full blaze of day, the effect is most absurd. Although the funerals of private individuals were always performed by torch-light and at night, yet the Romans it is well known celebrate all public obsequies in the forenoon; and it is generally imagined, from a passage in Plutarch, also with torches. From thence, in all probability, the custom has descended through the early Greek missionaries in the first ages of Christianity; at any rate, the high antiquity of the practice is unquestionable. Next come the clergy habited in their sacerdotal robes, usually, on these occasions, of black velvet, embroidered with silver, the priests bearing tapers, the deacons censors with incense, and repeating at intervals, in recitative, short prayers for the repose of the soul of the deceased, the responses and the chorus to which are chanted by the choir which follows next in succession. Should the deceased have obtained any marks of distinction in the service, the badges of his orders, and the insignia of his office, are borne before the hearse on cushions of crimson velvet, carried by persons as nearly as may be of his own rank; a custom decidedly of classic origin. To these succeeds the corpse, the coffin exposed to view on an open hearse, and supported by servants attired in mourning. In some cases the lid is carried before, the body being covered as far as the chest by a rich pall of coloured velvet, gorgeously embroidered. In the obsequies of persons of rank or wealth, a canopy of crimson velvet, fringed with gold lacings, is placed over the coffin. Then follow the mourners and friends in carriages, whilst the slaves and supernumerary servants on foot, flank and terminate the procession.

After a brief halt in the narthex of the church when the lid, if it have remained on, is removed, the coffin is borne into the nave, and deposited on a bier of embroidered velvet, before the steps of the chancel. Large wax tapers are placed round it, and each of the attendant friends is also furnished with one of smaller size. These kindled, and the choristers sta-



tioned at each end of the chancel, the service begins with the 91st Psalm, which is sung in an under voice; afterwards follows the 119th Psalm, chanted in louder tones. At the end of each verse the Hallelujah Chorus is sung by the whole choir, invocations to the Virgin, and prayers for the dead, are then offered up, accompanied by the chanted response of the choristers. Among the hymns sung on the occasion is the following, attributed to Joannas Damascenas. At the conclusion of the prayers, the priest and deacons descend from the altar, and walking three times round the bier, perfuming with their censors and sprinkling the by-standers with holy water, then stationing themselves around, a solemn and affecting farewell hymn is sung, and the mourning friends hasten to pay their last honours and give the parting kiss; this is termed the *Aspasmos*, or last embrace.

Draw near, my brethren! ascribing glory to God, let us give our last kiss, and bid our last farewell, to our departed brother; engrossed no longer by the vanities or the cares of the world, he hath forsaken his kindred, and approacheth the tomb. His kindred and his friends where are they? Behold we are separated. May the Lord grant unto him repose!

But what a separation my brethren! what lamentation and woe attend this mournful hour! Draw near! Embrace him who was lately one of yourselves. He is abandoned to the grave, he sojourneth in darkness and must moulder with the dead. Now is he cut off from his kindred and his friends. May the Lord grant unto him repose!

Every unholy connexion with life and its vanities is dissolved. The spirit hath left its tenement, the clay is disfigured, the vessel broken. We bear a motionless, speechless, senseless carcase to the tomb. May the Lord grant unto him repose!

What is life? a blossom, a vapour, the light dew of morning. Come near, then, let us attentively contemplate the grave! Where now the graceful form? Where the sparkling of the eye, the beauty of the cheek? all, all, withered like the grass, have vanished from our eyes. Come, let us prostrate ourselves with tears, before Christ our Saviour.

What lamentation and woe, what tears and agonies when the soul is torn from the body! Hades and the bottomless pit yawn around. Life is a fleeting shadow, a dream of error, the fruitless toil of transitory being.

Fly then the contaminations of the world, that ye may lay hold of the kingdom of heaven. Let us approach, my brethren! and view the dust and ashes of which we are formed. Whither are we bound? What shall be our destiny? Who is poor, who is rich? Who is master? Who is slave? All, all, are but ashes. The glory of man passeth away: the flower of youth is plucked by death.

See the limbs now motionless which were lately strung with vigour. Lo! now they are powerless, the eyes are closed; the feet fast bound; the hands at rest; the ears have ceased from their office; the tongue hath no utterance. All are given up to the grave, behold all things terrestrial are vanity.

The scene is impressive, but everything around too strongly tends to arouse the imagination, and stimulate the feelings to a pitch of unnatural excitement, incompatible with the solemn and holy thoughts which should occupy the mind at such a moment.

Even to the casual stranger the excitement is irresistibly powerful, "he catches the trick of grief," and shares in the sorrow of the mourners, as he sees friend after friend with grief swollen cheek and streaming eyes, ascend the steps of the platform, falter out the valedictory prayer, and imprint the parting kiss on the lips and brow of the dead.

The last embrace given, and the farewell hymn sung, the procession resumes its way, in the same order, to the cemetery, where no further ceremonial is observed, excepting that the officiating priest casts first a little earth, in the form of a cross, into the vault, upon a coffin, and then pours upon it some holy oil, pronouncing the words, "The earth is the

Lord's and the fulness thereof, the round world and they that dwell therein." He then dismisses the assembly with the doxology and benediction.

Services are performed, and the absolution and remission read at the church, or at the grave, on the third, ninth, and fortieth day, on the birthday, and on the anniversary of the demise of the individual. The two last are continued for an indefinite length of time. These services are not ordained by the rubric of the church, but have been sanctioned by long usage, and adopted from the practice of the primitive oriental Greek church, which practice is itself clearly deducible from the *Paternalia* of the ancients.

It is worthy of remark, that the Mussulmans observe also the third, ninth, and fortieth days, and provide feasts upon the occasion, as is done in Russia. The service on the third day is called the *Tretinni*, that on the ninth the *Devatinui*; the popular belief is, that the soul of the deceased has not, till this period, or till the expiration of the fortieth day, wholly shaken off the trammels of earth. This service has a parallel in the *Novendiale* of the Romans, a solemnity grounded upon the same superstition. Another practice, evidently of high antiquity, prevails throughout the country and amongst all classes. During the celebration of the service, a dish called the *Kootiyah* composed of rice, dressed with honey, to which raisins are sometimes added, is placed near the coffin; after the burial, each of the guests invited to the feast, usually prepared on such occasions, takes three spoonfuls of the *Kootiyah*, and repeats a short ejaculating prayer for the repose of the deceased's soul.

On the fortieth day prayers are again said, and a service performed, called the *Sorotchénui*, after which the priests, with the friends, are assembled to dinner, and commence by partaking of the "Kootiyah," accompanied with the usual prayer for the dead. Sometimes a daily service is performed till the expiration of the forty days: this is termed the *Corokkoustiä*. It would be idle to record the numberless silly popular superstitions as to the origin of these ceremonies, that are prevalent, not only among the lower classes, but even amongst those who from rank and education might be expected to know better. From the prevailing imagination that the souls of the deceased hovered about the graves, it is well known that the ancient heathens were in the habit of preparing a feast for the dead and the living called the *Silicernium*, and that a portion of this was deposited on the tomb or within the temple. The fondness with which some of the early converts clung to these practices of their forefathers, blending them with the pure rites of their newly adopted worship, and the eagerness with which their steps were followed in succeeding ages, by the indiscriminating zeal of those who had not the same blinding associations of kindred and of country, will sufficiently account for the transmission of these customs to later ages and more enlightened times, although unsanctioned by the authority of the church, and in direct opposition to the simple character of its ritual.

Another coincidence is not unworthy of remark: the term *Bustirupus*, (the robber of the pyre,) was among the Romans one of the deepest execration and contempt. The Russians have a corresponding expression *Kootyanik*, a word signifying the "stealer of Kootiyah," one of the most opprobrious epithets that can be applied to the vilest criminal.

The will of the deceased is read, and his papers are examined on the fortieth day, when the seal placed on his property by the police is removed by the proper authorities.

## THE DUTCH FISHERIES.

## No. II.

## COD FISHERY.

THE Dutch Cod fishery is of less importance than the Herring. Those vessels which during November have been employed in the latter, are repaired and graved, so as to be in a condition for putting out to sea for the former on the 6th of December, that being St. Nicholas' day. No positive obligation attaches to that day, for the government-bounty regulations only require their going to sea before the first of January. The bounty amounts to three hundred florins, or about twenty-four pounds sterling.

Far fewer vessels are employed in the Cod fishery. Vlaardingen generally sends out about forty, but of all the other towns already mentioned, one other only, Maasluis, sends any.

The Winter Cod fishing is called *Beug vaart*, from the *beug* employed in it. This consists of a rope half a league in length, or more, with bouys at certain distances to keep it near the surface of the water, and armed throughout its whole length with lines and hooks, the hooks being baited with lampreys, or, if these cannot be had, with *geep*. As lampreys make the best bait, no pains are spared in getting them. A vessel with a reservoir for preserving them is sent before the fishing commences to England for a supply, the rivers there being better stored with them than those of Holland are. Each fisherman takes what he requires, and the remainder is deposited in a reservoir at Vlaardingen to serve for future voyages.

Previous to the flotilla's putting out to sea, there is appointed what is called the *Dank-segging-tag voor de schepens*, that is, *Thanks-saying-day for the ships*. Thanks are offered on the occasion for the expedition that is over, and prayers made for that which is to commence.

The vessels are not long at sea, returning generally with fresh and salted cod, within five weeks from their departure. The fish are all caught in the North Sea, and the season closes in March. In April the mode of capture is changed, and with it the term applied to the fishery. Lines are then employed; the fishery is called *kolreis*; and it closes in May, when the vessels return in order to prepare for the herring fishery. No fresh cod is brought home from the *kolreis*, the cod at that season being too fat and oily.

A third Cod fishing is prosecuted by the Dutch, which is called *Islandsche vaart*, from being carried on along the coast of Iceland. The vessels set out in May, and return to Holland in August or September. Though often lucrative, it is difficult and dangerous, from the coldness of the climate, and the storms encountered on the Iceland coast. The vessels employed, not above twenty-five in number, are brigs, and are all sent out by the villages on the left bank of the Maas. The cod fish they bring home is of excellent quality, and is known by the softness and delicacy of its skin, and the whiteness of the fibre when cooked.

The Whale fishery in Holland is called the Little fishery, to distinguish it from that of Herring and Cod, or the Great fishery. The Whale fishery was very considerable in former times, and was chiefly confined to Rotterdam adventurers. Large three-masted vessels were employed with numerous crews. They sailed either for the South Seas or for the coast of Greenland, and were often called *Groenlande-vaarders*.

This branch of industry used to be so much encouraged that even the public treasury bore the expense of some of the expeditions fitted out. But the same causes which injured the Dutch by reducing their once flourishing Herring fishery, affected that for

Whales also. Successive wars prevented the vessels from putting to sea, and the government preferred employing them and their crews in the defence of the country. Five years ago the whaling vessels which then remained were wrecked, and almost all the harpooners perished; but the government is doing everything in its power to repair this last calamity and to revive the Whale fishery, now successfully prosecuted by the French. Among other things it is forming harpooners at its own expense.

## THE PLANETARY SYSTEM.

FAIR star of Eve, thy lucid ray  
Directs my thoughts to realms on high;  
Great is the theme, (though weak the lay,)  
For my heart whispers *God is nigh*.  
The Sun, vicegerent of his power,  
Shall rend the veil of parting night,  
Salute the spheres, at early hour,  
And pour a flood of life and light.  
Seven circling planets I behold,  
Their diff'rent orbits all describe;  
Copernicus these wonders told,  
And bade the laws of truth revive.  
*Mercury* and *Venus* first appear,  
Nearest the dazzling source of day,  
Three months compose his hasty year,  
In seven *she* treads the heavenly way.  
Next *Earth* completes her yearly course,  
The Moon, as satellite, attends;  
Attraction is the hidden force,  
On which creation's law depends.  
Then *Mars* is seen of fiery hue;  
*Jupiter's* orb we next descry;  
His atmospheric belts we view  
And four bright moons attract the eye.  
*Mars* soon his revolution makes,  
In twice twelve months the Sun surrounds;  
*Jupiter* greater limit takes  
And twelve long years declare his bounds.  
With ring of light see *Saturn* slow,  
Pursue his path in endless space;  
By seven pale moons his course we know,  
And thirty years that round shall trace.  
The *Georgium Sidus* next appears,  
By his amazing distance known;  
The lapse of more than eighty years,  
In his account makes *one alone*.  
Six moons are *his* by *Herschel* shown,  
*Herschel*, of modern times the boast:  
Discovery here is all his own,  
Another planetary host!  
And lo! by astronomic scan,  
Three stranger planets track the skies,  
Part of that high majestic plan,  
Whence those successive worlds arise.  
Next *Mars*, *Piazzi's* orb is seen,  
Four years, six months, complete his round:  
Science shall, renovated, beam,  
And gild *Palermo's* favoured ground.  
Daughters of telescopic ray—  
*Pallas* and *Juno*, smaller spheres,  
Are seen near *Jove's* imperial day,  
Tracing the heavens in destined years.  
Comets and fixed stars I see,  
With native lustre ever shine;  
How great, how good, how dreadful *He*,  
In whom life, light, and truth combine!  
Oh may I better know his will,  
And more implicitly obey;  
Be *God* my friend, my father still,  
From finite—to eternal day.—MANGNALL.

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